

Special Preaching Issue

the Chaplain

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A CHRISTIAN VIEW OF PSYCHOANALYSIS

Albert T. Mollegen

PHILIPPINE PREACHING MISSION

THE PROBLEM OF EVIL *Samuel M. Shoemaker*

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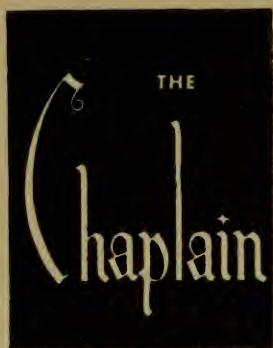
AT YOUR SERVICE •

NEWS ROUNDUP

YOU ARE INVITED

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To meet your lively interest in pastoral psychology and counseling, THE CHAPLAIN is publishing condensations of a distinguished lecture series. Dr. Mollegen, who begins the discussion here, will be followed in later issues by two psychiatrists and a second theologian. Their lectures on "Christianity and Psychoanalysis" were delivered at the Washington Cathedral as part of the Christianity and Modern Man series

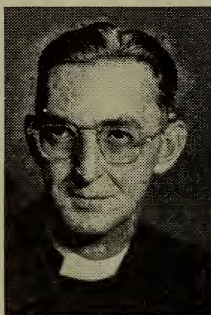
A CHRISTIAN VIEW OF PSYCHOANALYSIS

by ALBERT T. MOLLEGEN

*Professor of Christian Ethics
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NO HUMAN SCIENCE is more humane, or more directly and immediately human, than the science of psychotherapy. If a great pagan could say, "I am human, and nothing human is alien to me," then certainly the Christian can say, "My God became man; so everything humane is a cause for my thanksgiving."

I cannot even begin to discuss psychoanalysis without first expressing gratitude to those who have undertaken the study and cure of the human psyche. No person who



has ever stood alongside a loved one who was seriously ill physically can ever express the depth of his gratitude to the medical profession for its competence and its human concern which makes for physiotherapy. A similar gratitude arises toward the psychotherapist.

From the Christian viewpoint, there is not less but even more reason for men to become scientifically skilled in the cure of the psyche than for men to become scientifically skilled in the cure of the body; for while man is psychosomatic (both

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Condensed, by permission, from the published and copyrighted transcript of the course of which this lecture formed a part: "Christianity and Psychoanalysis," given April-May 1952 by A. T. Mollegen, Edith Weigert, Hans Loewald, and Don Shaw

body and soul), his essential humanity centers in his psyche. As both Aristotle and St. Paul would say, the essential difference between man and the animals lies in the rationality of the human soul.

Our Lord healed men's bodies, and we encouraged the science of medicine; our Lord healed men's psyches, and we encourage the science of psychotherapy.

Psychoanalysis is a special form of intensive psychotherapy. When it is indicated for a person in psychic trouble, therefore, all that I have said about psychotherapy I say also about psychoanalysis.

THE ANALYST'S ATTITUDE

Let us turn first to the psychoanalyst's attitude toward the patient's religious position.

One often hears that an analysis "dereligionizes" the patient. Actually, this is far from true, as I know from many experiences; but it undoubtedly happens in some cases.

It is also true that going to Yale may dereligionize some people—although Yale seems to have had a counter effect upon Mr. Buckley. [See Dr. Elson's review of Buckley's *God and Man at Yale* in THE CHAPLAIN for May-June 1952.] But even Mr. Buckley, in his book, which is very critical of Yale's tendency to dereligionize people, does not induce from this fact that Yale should be abolished, but only that it should merit greater attention from religionists. I am far from

agreeing with Mr. Buckley either about the methods that should be used toward Yale's conversion or about the particular form of Christianity to which he would have Yale converted; but I am more than eager that Yale should become Christian, and I realize that Yale cannot be converted unless there is a Yale, and unless the churches are able to receive what Yale has to contribute both in criticism of the churches and in valid apprehension of truth.

So also with psychoanalysis.

The goals of therapy—

But we need to be more specific about the analyst's attitude toward the patient's religion. A patient contracts with a psychoanalyst for the restoration of the patient's humanity—not for indoctrination, whether theological, philosophical, or moral.

Quoting from Frieda Fromm-Reichmann (Principles of Intensive Psychotherapy, pages 33-35), Dr. Mollegen then said that for this reason a psychiatrist should not be criticized for defining his views of the goals of psychotherapy.

Some early psychoanalysts felt that in dealing with patients they should steer clear of all systems of values. But Dr. Fromm-Reichmann argues that certain values are inherent in the goals themselves. She says that treatment is aimed at the solution of the patient's difficulties in living and the cure of his symptoms. These ends will be reached

by the patient's inner growth and independence and by his potential freedom from fear, anxiety, and the entanglements of greed, envy, and jealousy. The goal can also be actualized by the development of his capacity for self-realization, with its attendant self-respect and ability to give and accept mature love.

However, this author agrees with her predecessors that the psychiatrist should suppress his own system of values insofar as they pertain to religion, philosophy, and political viewpoints.

Dr. Mollegen said that this position is, after all, scarcely different from the Christian pastor's position when the object of his pastoral care is of another religious persuasion. Hence he cannot blame the psychiatrist for staying within the bounds of his compact.

This should mean, however, that if the analyst should personally believe that all religious experience can be explained without reference to a transcendent God, he should not allow this belief to influence therapy. For such a belief is only one philosophy—and not a particularly profound one—which is held by some individuals and which in certain periods of a culture's history often becomes widespread.

THE ANALYST'S RELIGION

This raises a very subtle problem for the analyst. Certainly the analyst should and must work toward the elimination of all the delusional

elements in his patient. But how is the analyst to distinguish between delusional elements and nondelusional elements in the religious experience if the analyst happens to be an individual who believes that God himself is a delusion? This is a problem which, I suspect, has—among other things—driven many analysts into an increasing interest in the study of religion. I cannot answer this question, but perhaps Dr. Weigert or Dr. Loewald will attempt it.

WHAT IS MATURITY?

This question, however, drives us into a still deeper problem. It might be posed by Dr. Fromm-Reichmann's statement of the goals of psychotherapy. You will remember the phrases: development of the patient's "capacity for self-realization," increasing his ability "to give and accept mature love," achieving "self-respect," being "as concerned with the growth, maturation, welfare, and happiness of the beloved person as one is with one's own." (I take it that this last phrase is polysyllabic for "Thou shalt love thy neighbor as thyself.") All this, Dr. Fromm-Reichmann says, is "within the realm of his own freely established realistic set of values." I take it that this means that she realizes the emptiness of the words self-realization, love, growth, development, maturation, unless it be recognized that these are always concrete processes moving toward concrete goals.

Suppose, for instance, that I decide to become mature. I seek maturity only because of certain recognizable marks of maturity which I have read about or seen in particular people. I cannot become mature in general; I become mature in some specific form of maturity. There is no such thing as generalized maturity. There is only concrete religious, cultural, philosophical maturity; and the maturity will vary with the concrete religion, the concrete culture, or the concrete philosophy which designates and describes the maturity.

For most people, I think, the mature goal is phrased in terms of a portrait of a person. This may be a mythological portrait; it may be described in highly symbolic and therefore simple terms; it may be put with all the power of a great intellect in an elaborate philosophical and systematic form.

The "legends of the saints" were portraits. "Legends" comes from the Latin *legenda* ("what is to be read"); and the portraits of the saints, in the medieval literature, were presented to people as ideal types with greatly common elements, the pursuit of which was the Christian goal of the Middle Ages. This was Everyman's conception of maturity; this was Everyman's goal for growth; this was the end toward which his life moved.

For other cultures, the mature goal may be expressed in biography. Biography always is, of course, the interpreted presentation of some

historical figure—the biography of Abraham Lincoln (or, more particularly, Sandburg's biography of Abraham Lincoln), the biography of Robert E. Lee (or, more particularly, Douglas Freeman's biography of Robert E. Lee), and so forth.

Maturity is always concrete maturity: it is Christian maturity, or Buddhist maturity, or Marxian maturity, or Stoic maturity, or Epicurean maturity, or a thousand other kinds of specific maturities. There is no such thing as general maturity, although you can generalize in abstract terms certain marks that characterize concrete and specific men.

A PSYCHOANALYTIC PROGRESS-DOCTRINE

This raises the problem, "What kind of maturity do you like to be mature in?" This is a very important problem. We do not solve it simply by talking about "self-realization"; for "self-realization" seems to imply that the self has a potential structure which, given the proper environment of interpersonal relationships, and the proper subhuman (physical and animal and vegetable) environment, will simply achieve the fulfillment of itself.

This is true of cabbages; it is also true of dachshunds, and of elephants. But fortunately or unfortunately, it is *not* true of man.

Yet we frequently find philosophical-statements, in excellent books on

psychotherapy or psychoanalysis, which speak in this way.

Here Dr. Mollegen illustrated the point by quoting from Karen Horney (*Neurosis and Human Growth*, pages 14-15). Noting that the three major concepts of morality rest on different interpretations of human nature, Dr. Horney says that if one believes that man is by nature sinful, or ridden by primitive instincts (Freud), the goal of morality becomes taming one's nature rather than developing it—rather than self-realization. And if one believes that both something essentially good and something essentially bad are natural to man, then comes a positive program, which may or may not rely on supernatural aid, to insure the final victory of the good. But Dr. Horney adopts a third view, namely, that inherent in man are evolutionary constructive forces that urge him to realize his own potentialities—the view that man, by his very nature, of his own accord, strives toward self-realization, and that his set of values evolves from the striving.

Dr. Mollegen said that this sounds strangely as if man were a vegetable or a dachshund.

Now this is a doctrine of man. I would suggest that it is unduly influenced by a comparatively recent—and quite precarious—idea of progress, evolution, development, and by a relativistic conception of human morality. I take it, therefore,

that most psychotherapists are much better psychotherapists than they are philosophers!

IS PSYCHOANALYSIS AN OBJECTIVE SCIENCE?

This is not true of all psychotherapists, however; for there is another psychotherapist who understands the *problem*, at least, perfectly. He sees that there can never be a unified science of psychotherapy or of psychoanalysis for the very simple reason that schools will differ according to the philosophical outlook to which they commit themselves. The writer is Fritz Künkel; the book is an old one, *In Search of Maturity*.

Dr. Mollegen here quoted from pages 30-31 the reasoning that led the author to describe psychology as a "philosophical science," its viewpoint depending on "the scientist's conscious or unconscious philosophy." Thus materialism produced a mechanistic psychology whose greatest exponent was Sigmund Freud. And idealism produced a rationalistic psychology whose last great exponent was Alfred Adler. Nor can the controversy be resolved by objective observation of facts, according to the rules of natural science. If it could, life would be simpler but far less exciting.

IS OBJECTIVE DIAGNOSIS POSSIBLE?

Another psychoanalyst is quite clear that the viewpoint (the *Weltanschauung*, the philosophy) of the analyst, especially his doctrine of

man, will inevitably affect the direction in which the therapy moves.

Here Dr. Mollegen referred to pages 67-70 of Erich Fromm's *Psychoanalysis and Religion*. [See Chaplain Beatty's review of this book on page 33 of this issue.] Fromm says that "while it is relatively simple to decide what the therapeutic aim is in cases of hysterical vomiting or of obsessional thinking, it is not equally simple to decide what the therapeutic aim should be in a case of a character neurosis; in fact, it is not even simple to say what the patient suffers from."

Fromm illustrates by describing the case of a son who wants to be a physicist but who submits to his father's strong desire that he enter his business firm instead. The symptoms are moodiness, frequent sharp conflicts with his father, and difficulties in making even the smallest decisions. What is the problem, and what is the cure? Two interpretations are equally possible:

If one believes that "adjustment" is the paramount aim in life, one is prone to interpret the son's trouble as stemming from an irrational antagonism to the father.

But if one considers integrity and independence supreme values, one will see the son's inability to assert himself and his fear of his father as the difficulties to be resolved. The analyst's judgment will be molded not only by the details of the case but by his philosophy and his system of values.

In other words, Fromm asserts (and I believe he is right) that the *Weltanschauung* (the doctrine of man, the constellations of values which are held by the individual psychoanalyst) inevitably shapes and conditions, to one degree or another, both the understanding of the difficulty and the goal toward which the psychotherapy moves.

This, it seems to me, is only to say that the psychoanalyst is a human being, that he is not God, that he cannot emancipate himself entirely from his own point of view, and that he must function from that point of view.

IS OBJECTIVE THERAPY POSSIBLE?

This has very serious implications, has it not? If it be true on the one hand that man cannot be aided simply to grow into his true self; and if it be true that certain goals—stated philosophically, mythically, symbolically, or otherwise—are inevitably present; and if it be true that the psychotherapist himself must inevitably (as must all human beings) be consciously or unconsciously committed to some particular goals; then it is true, is it not, that the only completely objective guidance of the patient's life would be absolutely "nondirective" psychotherapy.

On this view, the analyst would simply mirror back to the patient his picture of himself so that the patient might begin to understand himself, interpret himself, and make his own decisions. There is a parody

of this mirroring back process in which the patient says to the psychoanalyst, "I think psychoanalysts are silly." And the psychoanalyst says, "Oh, so you think psychoanalysts are silly?" "Yes," says the patient, "I think they are doubly silly." "Oh, you think that they are doubly silly, do you?"—and this can go on ad infinitum! On the whole, I think, except for a few people like Carl Rogers, psychoanalysts would say that absolute nondirection would be likely to get caught in some such cycle as that, even with a more serious content. [See review of Carl Rogers' *Client-centered Therapy* by Chaplain James W. Carty, Jr., in *THE CHAPLAIN* for January-February 1952.]

So some directive and interpretive guidance is inevitably present, and the psychoanalyst's viewpoint will inevitably condition his therapy.

The teacher's dilemma—

I have great sympathy with this dilemma; every teacher is in this position. He aspires to the highest possible degree of objectivity in the teaching of his student. But he knows, especially if he is Christian and understands both creatureliness (which includes fallibility) and sin (which is self-centeredness, egocentricity), that this goal can never be perfectly achieved.

The highest degree of objectivity is reached, therefore, when you are utterly honest with your student about what your point of view is, in order that he may be adequately

protected from it. So far as possible you hold it in abeyance, but you are quite honest about it: "This is my point of view, and it is this point of view from which I teach and function. To the best of my ability I have described it; you may therefore recognize its bias in the interpretation."

THE CHRISTIAN DOCTRINE OF MAN

This conception of objectivity proceeds out of a particular analysis of man, a doctrine of man, which can only be understood when man is seen in the dimension of his relationship to God—the God known through the Christian revelation. We may put it very simply in terms of St. Augustine's picture of the end and goal of man, and the meaning of human existence; and we shall use the language of love, since that is the language of the psychoanalyst.

St. Augustine said that man ought to love in four directions; there are four different kinds of objects of his love. He should love *above himself*—love God. That is what man was made to do. That is man's essential meaning. "Thou movest us to delight in praising Thee," St. Augustine wrote in his *Confessions*; "for Thou hast formed us for Thyself, and our hearts are restless till they find rest in Thee." This is why man exists, this is his proper end and destiny, this is the fulfillment of his true selfhood: to love God.

But God loves both the man and the man's brothers—that is, all other

men. So the second direction of love is to love *oneself*, and the third direction of love is to love *one's neighbor as oneself*—thus loving on man's own level.

Then God has some other creatures—the subhuman order (the elephants and the trees and the cabbages)—and they ought to be loved; so man ought to love *beneath himself*.

But man should not confuse the order of love. Unless he loves God more than himself and all the creatures, he will inevitably love himself or his fellow man or some earthly object with the starved love that ought to go to God and now goes to God's creatures. This is idolatry.

Still again, if he does not love God first, he will be prone to love exclusively beneath himself. But each man is the thing he loves. ("Our desires so knit us to their object that we begin to take on the quality and the powers of the thing we love.") So, when a man loves beneath himself, he will then be drawn out of humanity into thingness, and he will lose himself.

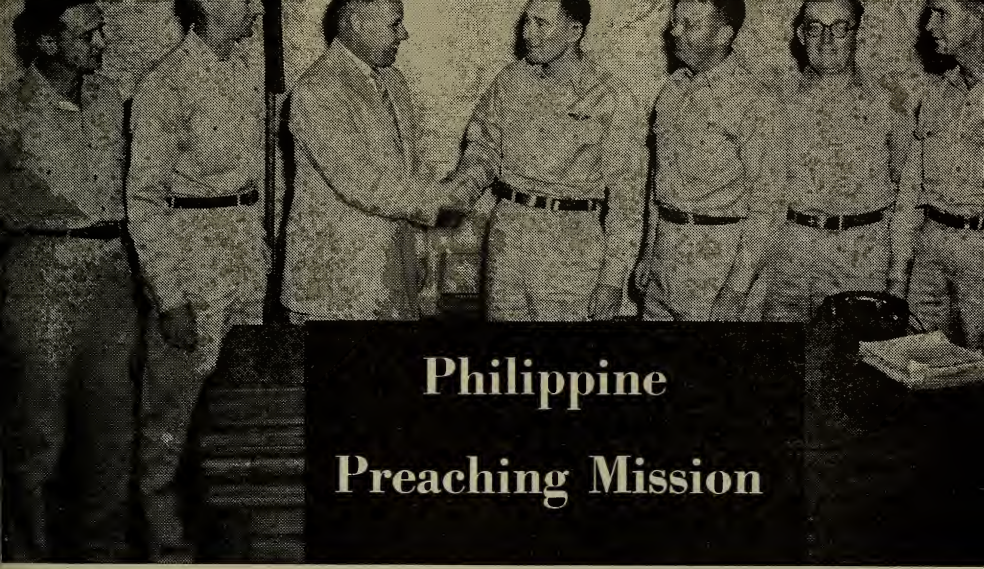
Not to understand himself and his fellows and all God's creatures in their true and proper relationship to God is therefore inevitably to love inordinately (out of order, in a disordered—or, to use Harry Stack Sullivan's phrase, a "parataxic" way).

And there is no deliverance from this until one has learned to love God, which is the proper end of one's being.

CONCLUSION

These world views will inevitably determine the analyst's understanding of man's trouble and also the mode, the method, and the direction in which therapy moves. I therefore suggest in closing that Christianity is a very profound understanding of the problem of man which on its pastoral side is deeply concerned to seek and perfect new techniques for ministering to the human psyche; whereas psychoanalysis is an increasingly competent technique which is increasingly seeking a proper *Weltanschauung* in which it may understand and conduct its therapy. I therefore expect that in the future an increasing number of profound Christians will, in their Christian humanism, their Christian concern for man, seek out competence in the realm of psychotherapy. And I also suggest that in all probability an increasing number of those who are competent in the field of psychoanalysis will seek to understand Christianity—and perhaps even, with a host of intellectuals in other fields, become quite intellectually respectable, quite dignified, but quite humble, converts.

Copies of the transcript of the course which includes this lecture may be secured through Henderson Services (publishers for Christianity and Modern Man) at 1029 Twentieth Street, NW., Washington 6, D.C., \$3.00 a copy.



Philippine Preaching Mission

CLARK AIR FORCE BASE reports good success for its first Protestant Preaching Mission. "I hope it will become a yearly occasion," writes Chaplain Roy M. Terry.

The picture above shows the base commander, Col. Jack Donohew, welcoming the mission preacher, the Rev. Rodney A. Sundberg. Left to right, the chaplains present are Charles W. Williams, Henry M. Bartlett, Roy M. Terry, William M. Miller, and J. M. Bradbury.

Taking for his theme "Rethinking Our Faith," Mr. Sundberg spoke to more than 1500 persons during the five night meetings last fall. His sermons dealt with God the Father, Jesus Christ, the nature of man, the Christian life, and the Holy Spirit. In addition, he spoke daily over Clark AFRS.

Mr. Sundberg, a missionary in China before being forced to flee from the Communists, was a busy

man during his week at Clark Field. On the first morning a coffee at the Silver Wing Service Club introduced him to the Protestant women of the base. He spoke at the stockade that afternoon and addressed the first sergeants and the chaplains later in the week.

Chaplain Terry attributes the success of the mission in part to the preliminary planning done by a "Committee of 50+." These workers saw to it that every bed in the barracks and every home on the base had at least one piece of literature announcing the mission. They worked closely with the Protestant Chaplains Fund Council. They enlisted the choir and the band for special music. And they determined that "every Protestant home on the base will be called on, that all airmen will receive a word of personal welcome, and that everyone will know of our Mission."

SERMON ILLUSTRATIONS

Compiled by J. A. Lacy

Christ the Key to History

As you stand in a great workshop you are bewildered by the hurrying workmen and the rattling of machinery and all the dust and turmoil. It is all meaningless till you see the thing which is in course of production. History is such a workshop, and we see in Christ what God is seeking to accomplish through all the confusion of changes and accidents. The Gospels are . . . records of a history in the past, but we are meant to think of it as the key to all history. It has revealed to us that purpose of God which is ever in process of fulfillment.

—E. F. SCOTT, *The Purpose of the Gospels* (Scribners)

Counting the Cost

When a soldier goes into battle, he knows that he will doubtless have to bear great hardship, deprivation, and pain. He understands that . . . he faces the possibility of being wounded or even killed. . . . None of these facts are matters for astonishment. When he enlisted or when he was drafted, he knew that these possibilities were an inescapable part of military service, and sooner or later he learns to take them in his stride and not to be embittered by them.

So it rightly is with being a Christian. We have lifted our heads above the crowd, and the likelihood is great that somebody will throw something at us. We have volunteered to bear a cross, and the chance is good that life will take us up on it. We have said that we do not want to become masters but servants, and we can scarcely blame the ones who take us at our word. No man should choose garbage collecting as his life-work unless he is willing to empty garbage pails. No woman should aspire to be a schoolteacher unless she is ready to work with children. And no more should a man be a Christian unless he is prepared to bear the load the Christian life demands.

—ROY M. PEARSON, *Here's a Faith for You* (Abingdon-Cokesbury)

Consequences of Sin—Divine Judgment

"He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

—John 12:40.

This is a difficult thought. To state that God blinds people is to say that their blindness is the divine judgment upon them for their sin. It is not to say that their *sin* has not blinded them, or that they are not *responsible* for their blindness—they are. That is the divine judgment itself: that sin blinds the sinner.

If when I came away from home

tonight I had left there a mechanically contrived spanking machine and had said to my children, "If you are not in your beds by nine-thirty, you will be caught by this machine and severely spanked"—that would be an inexorable, mechanical, moral punishment for disobedience. But I would be nonetheless involved in the responsibility for that, would I not? If the machine spanked them, I would be spanking them. The Bible simply says that the consequences of sin are also the divine judgments upon sin at one and the same time.

If a man sins and is therefore blinded, God has blinded him; but this does not mean that God is going to keep him blind no matter what the poor man does, for the same God who blinds him for his sin is also dying upon a cross to persuade him away from his blindness.

—ALBERT T. MOLLEGEN

Consequences of Sin—Divine Sharing

Christ died for us! He took our place! He bore our sins! . . . A father had told his son he would send him to sleep in the attic, with only bread and water for his supper, if he broke the laws of the home once more. The child disobeyed again; the father sent him to the attic. At suppertime the father could not eat. He had the boy on his mind and his heart. His wife said, "I know what you are thinking. But you must not bring the

boy from the attic. It would cause him to disobey again. He would have no respect for your word. You must not cheapen your relation as his father by failing to keep your promise." To which her husband replied, "You are right. I will not break my word. . . . But he is so lonely up there." He kissed his wife good night, entered the attic, ate bread and water with the boy, and when the child went to sleep on the hard boards, his father's arm was his pillow.

—C. GORDON BAYLESS, *And Be Ye Saved* (Fleming H. Revell)

The Triumph of the Cross

Paul says (Col. 2:15) that, "having despoiled the principalities and the powers," God "made a show of them openly, triumphing over them" in the cross.

The figure brings to mind a "Roman triumph." As a Roman general, after a great campaign, would publicly parade in the capital all his spoils and captive princes, so God, having defeated the evil powers through a human, historic campaign, made a public display of their weakness at the cross.

The triumph of the cross, unlike the heartless Roman celebration, won redemption for mankind. This redemption was, in part, the liberating effect of a life so dedicated to God that not all the powers of this world—nationality, race, empire, "church," class, and all the rest—with a cross for argument, could

break its perfect loyalty. Rather, Christ broke the spell of these powers by showing himself stronger than they. He chose death rather than slavery to the forces that dominate the life of mankind, and in so doing he broke their hypnotic appeal. By refusing to bend to them or serve them, he publicly exposed their weakness.

—GRAHAM GORDON LACY

Death of the Body

Crito: In what way would you have us bury you?

Socrates: In any way that you like; only you must get hold of me, and take care that I do not walk away from you. Then he turned to us, and added with a smile, I cannot make *Crito* believe that I am the same Socrates who has been talking and conducting the argument; he fancies that I am the other Socrates whom he will soon see a dead body—and he asks, How shall he bury me? . . . When I have drunk the poison I shall leave you. . . . I would not have him . . . say at the burial, Thus we lay out Socrates, or, Thus we follow him to the grave or bury him. . . . Be of good cheer, then, my dear *Crito*, and say that you are burying my body only.

—PLATO, *Phaedo* (Jowett translation)

What Dying Is Like

In the mind of Dr. James Appleby of Union Seminary, Richmond, the thought of dying wakens memories of childhood, when he paid coveted

visits to his grandmother on her farm. His nights were spent on a sleeping porch, snuggled down in a deep feather bed. In the dark, cold, early hours of rising on a farm, he recalls his grandmother's voice gently calling "James!" and his half-conscious determination not to hear the summons as he burrowed deeper into the known comforts of his bed.

On the second and slightly more insistent summons, young Jim would open his eyes, peer into the comfortless Unknown, and, quickly closing his eyes again, curl deeper into the downy bed.

But on the final, not-to-be-mistaken "James!" he would take a deep breath and, flinging back the covers, run across the dark space separating the bed from the door to his grandmother's room.

And then—through that door he would find a welcoming fire and the outstretched arms of his grandmother, saying, "Good morning, Son!"

—ALLA H. ROGERS

Immortality

Columbus, walking by the seashore, noticed some plants from a strange land cast at his feet. They fired his imagination and set him dreaming of another land beyond the sunset. So we, walking by the shores of our mortality, can be aware of suggestions and intimations that speak to the awakened mind of the larger hope.

—LESLIE S. R. BADHAM, *These Greatest Things* (Hodder & Stoughton)

A PLEDGE FOR CHAPLAINS

Chosen, trusted, commissioned
I WILL BE TRUE

The opportunity I have was given to me
I ACCEPT IT HUMBLY AND GRATEFULLY

Mine is an important assignment, with grave responsibilities
I WILL DO MY BEST

*As a commissioned officer in the defense forces and a chosen representative
of my church*
I WILL SERVE BOTH WITH ALL MY ABILITY

Since service to others is my goal
I WILL SEEK NO PERSONAL CREDIT

What happens to me is of little importance
I WILL PUT SELF LAST

Difficulties, dangers, and disappointments are part of the job
I WILL TAKE THEM WITHOUT COMPLAINT

Some with whom I work may find me difficult
I WILL MAKE ADJUSTMENTS

Recognizing that chaplains of other faiths have motives similar to my own
I WILL CO-OPERATE WITH THEM

As the chaplain of men and women of many faiths
I WILL SERVE ALL WITH EQUAL SINCERITY

Believing that what I am is more convincing than what I say
I WILL LIVE WORTHILY

Since I have been appointed to preach the gospel
I WILL STRIVE TO BECOME A WORTHY SPOKESMAN OF GOD

As a chaplain I represent fathers and mothers and all Americans of good will
THIS I WILL ALWAYS REMEMBER

Because I am chosen, trusted, commissioned for tasks beyond human limitations
I WILL SEEK THE GUIDANCE OF GOD AND TRUST UTTERLY IN HIM

—THE EDITOR

"The Cross is the point at which the upright will of God met the cross-purposes of the will of man"

The Problem of Evil

A Sermon for Lent by

SAMUEL M. SHOEMAKER

A LETTER lies on my desk from a man of great learning and great faith who has recently lost an only son in combat. In it he says: "As to the inscrutability of the problem of good and evil in the world, I stand more than ever in humble bewilderment; but sometime I should like to talk over the subject with you." There are thousands more, who may or may not have his learning or his faith, who are bothered and deeply troubled about the problem that troubles him.

Our services of worship are based on the fundamental belief that there is in this universe a personal God who creates, sustains, and orders all things. To that God we



come asking for light on our questions, forgiveness for our sins, strength in place of weakness, and bringing to him the humble praises of our hearts for his own glory and wonder.

What possible reconciliation can there be between these two things:

such evil as has devastated great portions of the earth these recent bitter years and a merciful God who can justly be called "Father"? I want to try to talk with you today about this. I am not so foolish as to think I shall unlock a mystery that has baffled men for uncountable ages, nor succeed in "justifying the ways of God to men." But I shall try to come honestly at this problem and not put you off with soft references to how much good there is in the world.

It sometimes looks as if this world were ruled by the Devil and not by God. During a war it is our illusion that we have evil, in at least its most concentrated form, pretty well localized and that we are going

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after it with the only weapons it understands and mean to whip it. Yet whenever we win a war, a new set of complicated evils faces us. Look all this squarely in the face before we begin. Do not draw into a house of God in order to shut out the light of *what is* in this conflicted world. Take a good look at it all and push nothing away from you that is a fact.

What, then, can anyone say who believes in a good God? There are some things he can say and must say; for they, too, belong to the whole picture. If you reply to me that the mystery of life is so great that its darkness swallows up the thin, brilliant streak of light that is the Christian revelation, I shall understand very well what makes you say it and shall respect the sad conclusion to which you come; but I do not agree with you and must keep on giving my reasons.

1. The first thought that helps us here concerns the matter of human freedom. If we want to think deeply, we must go back to an effort to perceive God's intention in Creation. So far as we can see, mankind is the flower of it because of the measure of freedom man possesses. Within this area of freedom man's achievement has taken place.

Freedom means the power to go where you want and do what you will. Loose a dog from the leash on the street, and he may stay with you on the sidewalk, or he may run under a car and get killed. Give

man his head, really, and he will sometimes misuse his freedom, to his own and others' hurt. Unless this could happen, he would not be really free. It is no freedom to give man a choice and then shut a door on one alternative.

God created man free because he wanted man to have moral meaning and significance. He took a huge risk when he did this. It was a question of making man innocent and meaningless, or free and meaningful. Even God could not change these alternatives. Man chose evil as well as good. Man fell. Man still falls, again and again. But there could have been no such thing as character, moral significance, nobility, a soul worth preserving for all eternity, without freedom—such freedom that if a man misuses it, he unleashes evil far beyond his anticipation. In this sense we see what Isaiah meant when he said: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

2. The second thought is that God does not leave man alone in the world with the evil that man has created: God comes to the rescue, not with the abolition of freedom, but with the help of grace. We meet and know God, not as the Permitter of evil, but as our Help and Friend in meeting it; for we know him to be set against it. Man had to be free to mean anything; but he also has to use his freedom aright to mean anything. And for this he needs help—help that only God can give. As

Professor Hogg says, "The evil which God permits, He also continually works against and transmutes, at a cost which is not only ours but His."

3. The third thought is that, while some events are unquestionably evil in themselves, men may transmute the value of those events by the *way they take them*. Pain can be excruciating agony and therefore evil; but I have seen people, and so have you, who have so borne pain, so lived above it, so let it purify them, that they have made of this evil a good in its total effect. We cannot judge any experience before it is a completed experience, and we complete it by what we make of it.

This is why it is not well to take the word of any who have not suffered deeply from evil, nor yet of any who are still in the midst of its worst suffering. Those who have been through it and then found an interpretation—they are the people who can help us.

You know how shallow seems the life of anyone who has not, as we say, "been through anything"; and you know how deep and impressive are the lives of those who have borne affliction with courage and cheer. These are the truly *initiated* in life. These are the ripe and the wise and the truly good. And if this is so, then the fact of evil at any one place or time is no proof against God's goodness and the goodness of the universe.

4. The fourth thought is that

when we believe in God, evil is a negative thing that serves to heighten the positive good. In this checker-boarded world it all depends, as someone has said, whether there are black squares on a white background or white squares on a black background. Both are undoubtedly there: all depends on which is foundational.

I came across a fine passage in this vein in reading the *Inward Journey* of Isaac Pennington, one of the early Quakers:

Truth was before error or deceit: for it was from the truth that the error was, and it was about the truth that the deceit was. There was somewhat which erred from truth, and brought deceit in the world, and hath propagated deceit in the world; but the truth remains the same that it was, keeping its pure, eternal, unchangeable nature, and is not, nor ever was, nor ever can be defiled or tainted with any error or deceit, but testifieth against it, reproveth it, and condemneth for it, draweth out of it, and delivereth from its bonds and captivity all those that hearken and cleave to it, in the faith which is of its nature and begetting.

5. The fifth thought is one of great helpfulness which we owe to the late Archbishop Temple. He said: "Evil has at least this much of good about it that its own nature renders it self-destructive."

In this connection, I would draw your attention to the contrast between Hitler and Niemöller. Hitler incarnated as much evil as any

human being history knows anything about; but he rose and fell in less than twenty-five years. People like that can get a toe hold within this strange world and can flourish for a time, but they cannot persist. The human frame can swallow poisoned food, but it will not keep it down. In contrast, the Niemöllers persist not only through years of prison camps but long after because the body of society knows that they are good for its health.

Evil destroys itself: remember that when you are troubled by evil. "Its own nature renders it self-destructive."

6. A sixth thought is that God can make use even of evil in working out his ultimate designs. In the 45th chapter of Isaiah you find reference to Cyrus as the Lord's "anointed." Now actually Cyrus was a heathen who conquered the Medes and Persians and took over Asia Minor and Babylon. God wanted to get his people back out of exile into their own land: that required political power. The greatest political power of the day was Cyrus; so God used him—not because he was morally fit to be used, but because God in his sovereign wisdom saw fit to use him. This is a far cry from certain overprecious modern versions of religion which will not touch the "dirty game of politics" and cannot think that God may work through politics or war. But this is not the faith of Isaiah, the purest spirit of the Old Testament.

Now all these are general thoughts about the problem of evil. They do not clear up all the mystery; but they may give us the key to some positive thinking about evil, such as will help us to see that evil in the universe does not make impossible our faith in a good God and a fundamentally good universe.

But what practical action should we take so as to move beyond mere abstract thoughts?

Let me remind you that in saying this we are coming at once to the only Christian solution to the problem of evil. Christianity has never claimed to give a full philosophic reason for the existence of evil, though Christian thinkers have always urged people to consider such truths as I have been trying to bring to your attention. You find the Christian attitude toward evil in the ninth chapter of John, where the disciples, seeing a blind man, asked Jesus whether the man or his parents had sinned, that he was born blind. Jesus said, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." And brushing aside all the theoretical fol-de-rol which left the man as he was, he set to work to heal him of his blindness.

Our job is not to find the *reason* for evil but to find the *cure* of it. Harnack remarks that "Jesus says very little about sickness; he cures it." The people most bothered and baffled about evil in the world are

those who contemplate it and do nothing. The people most close to it, who are doing all they can to put an end to it, seldom worry over it philosophically. The Christianity which still finds mystery in evil has done more to banish it from the earth than any other force that ever operated on this planet.

The worst of evil—indeed, the source and seat of it—is in an evil will. The place to go to work is in our own lives. Our tempers, our laziness, our cruelty, our thoughtlessness, our self-indulgence, our “white lies”—these evils lodge in our own wills. What right have we to find fault with God and the universe for letting evil exist in general if we are not in earnest about dealing with the evil in ourselves? William James once said: “Evil at large is none of your business until your business with your private, particular evils is liquidated and settled up.” We shall get more clue to the meaning of evil in general by tackling systematically and with determination our own sins than by all the philosophy or theology that ever was taught. There is a special kind of illumination that goes with obedience. As we begin to do the will of God in our own lives, we shall be less troubled about the evil for which we are not responsible and more troubled about that for which we are responsible.

Let us remember two final things:

1. The first is that God came amongst us and shared in the suffer-

ing which evil has brought upon mankind. He did not sit off in celestial perfection looking down: he came and lived in the midst of it all with us. The Cross is the point at which the upright will of God met the cross-purposes of the will of man. As man always suffers when that happens, God here amongst us suffered too. There is nothing of agony or desolation any of our men have suffered in the cruelties of war that our Lord did not suffer on that hill called Calvary. There is no father or mother who, having lost a son, can feel more than God felt in high heaven when he lost his Son. It is as if God were saying to us: “I had to give you freedom to make you men; and you had to misuse it to prove to yourselves that you had it. But I had to share in your mistakes with you; and so there came about both Christ and the Cross.”

2. The second is that God is winning the victory over evil, and Christ is the anticipation of that victory. Do you remember Luke’s account of how the seventy came back with joy, saying: “Lord, even the devils are subject unto us through thy name”? “And he said unto them, I beheld Satan as lightning fall from heaven.” He was drooping and dropping out of the sky like a burned-out shooting star, and Jesus saw his end. Then he promised them more power, but ended: “Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your

names are written in heaven." Divine power on this earth given by God to men is a wonderful thing, but far more wonderful the final redemption which is God's eternal gift to them that love him.

Life does have its tests, its sacri-

fices, its cruelties, its agonies. God allows them for a purpose. He shares in the pain of them with us. He gives us victory over them. And at last he calls us to himself. Which of us shall say in that day that any of it should have been otherwise?



From "A Letter to the Christian People of America"—

OUR CHURCHES . . . cannot be ends in themselves. . . . The Church of Christ exists to serve God and people, and the churches should be willing, when need be, to suffer the loss of all things. . . .

They must radiate the light of God upon all things human; that is their prophetic mission. They must mediate the love of God to all mankind; that is their redemptive mission. . . .

The American state, far from being indifferent or hostile to religion, has always recognized the indispensable service which it renders to mankind. In our country, religion and government have not been like contiguous squares, but rather like circles which intersect at two points. These points have been the reverent awareness of God on the one hand and the recognition of absolute moral values on the other. . . .

No person should suffer any form of disability or discrimination because of race or creed, national origin or social status, but all alike should be free to share to the fullest degree in the common life. . . .

A way must be found to make the pupils of American schools aware of the heritage of faith upon which this nation was established. . . .

The interests of truth are dependent upon freedom of thought. It is only through the toleration of ideas that we can look forward to an increased apprehension of truth. . . .

It is not enough that the Church should have missions; the whole Church must itself become missionary. . . .

The laity must be more fully incorporated into the life and work of the Church. . . . In view of the fact that millions of our fellowship are now in military service, an earnest attempt should be made to mobilize them also for Christian work and witness. . . .

For Christians, even unity can never be an end in itself. Christian unity is like Christian peace; both are found and fulfilled only in action upon the road of obedience to Christ. . . .

—*The message drafted and unanimously adopted by the General Assembly of the National Council of Churches at its second biennial meeting. (See the account of the meeting on pages 39-40 of this issue.)*

By Charles T. Carpenter

Chairman, Armed Forces Chaplains Board

The Call of the Chaplaincy

ONE WORD describes the chaplaincy today, and that word is "Opportunity." In today's armed forces the chaplain at work is limited by nothing but his own energy and vision.

Opportunity

Because world conditions have made a vast military establishment necessary, the number of young Americans either entering or leaving the armed forces each year far surpasses the number matriculating in, or graduating from, all the colleges and universities of the country. As a result, the services are a most fertile field for religious activities.

The present shortage of chaplains should be of great concern to the churches, for the chaplaincy is simply an extension of the American church community—and an extremely important one.

In addition to the spiritual ministry common to all clergymen, the chaplain has opportunities that can rarely be matched in civilian life. Although his most important work is strictly religious, his activities are



widely diverse. He ministers to the wounded, the dying, the ill. He has a definite responsibility for men in confinement who need guidance and rehabilitation. He conducts scheduled lectures known as the Character Guidance Program. His office door is open to all who

seek help in domestic or financial trouble, counsel in matters of conscience, comfort in time of sorrow.

He mingles with his men on board ship, on the flight line, and in bunkers. He seeks out his men in maintenance shops, in the service clubs, and on the field of competitive sports. In a word, he conducts a well-rounded program which has been defined as the Six Point Program: Worship and Pastoral Functions, Moral and Religious Education, Counseling, Humanitarian Services, Cultural Leadership, and Public Relations.

Procurement

Procurement of newly commissioned chaplains is effected by the armed forces with the co-operation of the ecclesiastical endorsing agen-

cies established by the denominations and representing the major faiths which maintain liaison with the Army, Navy, and Air Force on religious matters. The Protestant denominations are represented by their individual endorsing agencies or by the General Commission on Chaplains. The Catholic Church is represented by the Military Ordinariate, which has spiritual supervision of its chaplains throughout the world. The Jewish religion is represented by the Division of Religious Activities, National Jewish Welfare Board. These duly recognized agencies assist in the procurement of chaplains by co-ordination with the authorities within their church and by personal contact with individual priests, ministers, or rabbis; and they certify suitable candidates by ecclesiastical endorsement.

The endorsing agencies play a vital role in the chaplaincy, not only because they represent the channel through which the chaplains are provided, but also because they are the constant link between the church and the services. These agencies are now assuming the responsibility for providing chaplains' religious retreats which offer opportunities for spiritual inspiration. They also do much to make the churches they represent aware of the chaplaincy as a vital ministry.

Qualifications

In order to qualify for a commission under current policies, a candidate for the United States Armed

Forces must meet the following qualifications:

Army—

1. **CITIZENSHIP.**—Applicants who are not citizens of the United States by birth may be eligible and should request special instructions from the Office Chief of Chaplains for making application.

2. **AGE.**—Applicant must have attained his 21st birthday and must not have reached his 33rd birthday. However, for those who desire extended active military service, waivers will be considered to age 38 years.

3. **CIVILIAN EXPERIENCE.**—The applicant must be actively engaged in the ministry as his principal vocation.

4. **ECCLESIASTICAL ENDORSEMENT.**—Each applicant must be regularly ordained and accredited by, and in good standing with, a recognized religious denomination or organization holding an apportionment of chaplains in accordance with the needs of the service. A formal ecclesiastical endorsement of his particular denomination must be requested by the applicant from the appropriate endorsing agency.

5. **EDUCATION QUALIFICATIONS.**—Transcripts of credits to accompany an application must indicate:

a) A minimum of 120 semester hours' credit of undergraduate study performed in a recognized college or university.

b) A minimum of 90 semester hours' credit of graduate study

performed in a recognized theological school.

6. **PHYSICAL EXAMINATION.**—All applicants must be found physically qualified for general service. There are two types of physical examinations:

a) **THE APPOINTMENT-TYPE.**

—These are less comprehensive and are required when an applicant does not desire immediate active duty. No authority is required to obtain this.

b) **THE FINAL-TYPE.**—These are more comprehensive and are required when an application is made for active military service. The authority to obtain this type of physical examination is given in the form of a letter from the Chief of Chaplains addressed personally to the applicant.

Both types of physical examinations may be obtained at any Army or Air Force medical facility.

Navy—

1. A male citizen of the United States.

2. Between the ages of 21 and 35 at the time of appointment.

3. In all respects physically qualified.

4. A graduate of an accredited college or university with 120 semester hours of credit, and of an approved theological school with 90 semester hours of credit. Duplication of credits is not acceptable.

5. An ordained clergyman in good standing in his denomination.

6. Endorsed by his proper eccle-

siastical authority. Applications must be made through the Office of Naval Officer Procurement. Interested clergymen may obtain the address of the nearest such office from the Chief of Chaplains, Department of the Navy, Bureau of Naval Personnel, Washington 25, D.C.

Air Force—

1. He must be a citizen of the United States.

2. He shall not have passed his 33rd birthday. (During the current shortage of chaplains the Air Force policy permits waivers for applicants who have not passed their 36th birthday.)

3. He must have completed 120 semester hours at an accredited college and 90 semester hours of graduate study in a recognized theological school.

4. Each applicant must be regularly ordained and accredited by, and in good standing with, a religious denomination or organization holding an apportionment of chaplains in accordance with needs of the service.

5. He must be found physically qualified for general service.

6. He must have the ecclesiastical endorsement of his church endorsing agency.

Horizons Unlimited

Wherever our officers and men in uniform are sent throughout the world, there you will find the chaplain. He sails the seas and ships and flies the lonely circuits of the

wastelands of the far north and identifies himself very intimately with the plight of the foot soldier. He toils for the spiritual welfare of the men stationed at the lonely oasis in the desert. He brings the solace of religion to those scattered along the defensive outposts of Alaska. He performs the routine duties of a chaplain in occupied territory. He goes with his airmen to areas of present-day combat.

Military service is presented today to the youth of our country as a career, an honorable career that of-

fers rewards alongside the hardships of military life. Every effort is made to transplant into military installations the wholesome influences of a home community. Religion, morale, character guidance, prisoner rehabilitation, counseling, humanitarian and cultural activities—all these are the field of a chaplain's multiple ministration. As a result, the young men and women of the armed forces find an environment conducive to good living. The horizons are unlimited. This is the call of the chaplaincy.

AT YOUR SERVICE

• Materials and services
available to chaplains

Publications

A booklet entitled *The Christian Denominations* has been printed by the Friends Central Bureau, 1515 Cherry St., Philadelphia, Pa., as a guide for Friends in becoming better acquainted with their ecumenical neighbors. The 56-page pamphlet, designed as a study outline, describes the traditional bases of the various denominational differences.

Two good pamphlets on the alcohol problem:

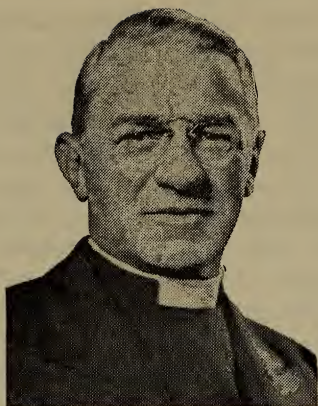
What's Yours? Your Answer to . . . Your Action on . . . the Alcohol Problem. Order from The Methodist Publishing House, Nashville, Tenn. Price: 15 cents.

How Much Do You Know About Alcohol? by Thomas R. Carskadon. Order from Association Press, 291 Broadway, New York 7, N.Y. Price: 10 cents.

Life Adjustment Booklets (7), with discussions of the narcotics problem, juvenile delinquency, behavior problems, honesty, and atomic energy, are published for young people by Science Research Associates, 57 W. Grand Ave., Chicago 10, Ill. Price: 40 cents each.

Audio-visual Aids

Thirteen new films on the life of Christ, each fifteen minutes long, may be had from Family Films, 8840 W. Olympic Blvd., Beverly Hills, Calif. Color: \$8.00. Black and white: \$5.00.



NOT MEANT FOR DEATH

A sermon for Easter by
JOSEPH R. SIZOO

THE HEART of the world is kneeling once again before the moving story of the Resurrection. Like bells of hope—clear, resonant, harmonious—the song of the risen Christ rings over land and sea.

One of the amazing and hopeful characteristics of this confused and frustrated age is its increasing reverence for the Easter Festival. Each year affection for it grows. That is one of the hopeful signs of the times. Easter has become humanity's day of jubilee. It is the one day whose sunrise is awaited by untold millions. Indeed, there are those for whom it is their only excursion into the spiritual world. The person who said religion has lost its hold on people must have died the night before Easter dawn. We know now that the history of the modern world began when angels in shimmering white announced, "He is not here: for he is risen." It is a day that fires the flames of faith. It puts a song in the heart and iron in the blood.

If you were to take Easter out of the calendar, the bottom would drop out of the universe.

Chesterton once wrote: "A real Christian who believes should do two things: dance out of the sheer sense of joy, and fight out of the sheer sense of victory." Why is this so? What makes this day so profoundly significant for our time? What does it say to us in this hour of tension and bewilderment?

First, Easter is the story of a discovery—the discovery that Christ lives. He is alive in the world. It has taken one deep fear out of life—the fear of death (being alone).

Have you ever thought how visibly disappointed the disciples must have been with the events of those last few days? Calvary was to them an irretrievable disaster. It seemed like the closing of the book—the last good-by. There was nothing left but to pick up the broken threads of life and walk back into endless loneliness. Betrayed by those

he trusted, scourged by those he pitied, abandoned by those he loved, and with a scarlet camp mantle flung contemptuously across his shoulders, crowned with a crown of thorns, Jesus had carried his cross to an outlaw's grave. Now the setting sun held no vistas. He who had been born in a borrowed manger had ridden to triumph on a borrowed beast and been laid away in a borrowed tomb. The last act of devotion the disciples could render was to prepare and anoint his body for burial. If they had thought he would rise again, they would have brought garlands and fruit. Not a single disciple believed he would live again.

Then something happened. Out of the sepulchral gloom of the garden of the Arimathæan came the glorious song, "He is risen." The disciples were not alone. He had walked back into their lives. Death had not changed him. His love had not ended; his compassion had not folded up; his forgiveness had not shriveled. Time and space had not changed him. He knew Mary by her voice, Peter by his faults, and Thomas by his doubts.

In the heart of the Easter story stands the deathless assurance that Christ lives, making himself available to our needs. We do not make our way alone through this world. As surely as he walked the dusty roads of Palestine, so surely he accompanies us on every highway. As

surely as he gave sight to the blind and healing to the sick, so surely does he open our eyes to the spiritual world and heal the hurts of life.

LAST YEAR Dr. Sizoo resigned the presidency of New Brunswick Theological Seminary to become professor of religion at George Washington University, thus returning to the District of Columbia, where for twelve years he was minister of the New York Avenue Presbyterian Church before going to the Collegiate Church of St. Nicholas in New York.

An army chaplain in World War I, Dr. Sizoo served for many years as chairman of the Committee on Army and Navy Chaplains of the Federal Council of Churches.

His books include *On Guard, Not Alone, Make Life Worth Living, and Preaching Unashamed.*

As surely as he stilled the storm, so does he calm the tempests that rage in our souls, and bring us peace.

Christ is not a memory but a presence, not a figure in time but a timeless figure. When doors close and life tumbles in, when the lamps go out and the lights begin to flicker, when hope no longer sees a star and love no longer hears the rustling of the leaves, when horizons lose their crimson and skies become leaden, when it is touch and go—then comes a voice saying, "Trust me; you are not alone; be not afraid; I live."

Whittier wrote it:

No fable old, no mystic love, no dream
 of bard and seer,
 No dead Christ standing on the shore
 of the oblivious years.
 But warm, sweet, tender, even yet, a
 present help is He;
 And faith hath still its Olivet and love
 its Galilee.

And because he lives, we too shall live. In answer to the age-old question, "If a man die, shall he live again?" Easter declares, "As in Adam all die, even so in Christ shall all be made alive." The souls of the righteous are in the hands of God. No torment shall touch them. When the heart cries out, "Father, tell us where are they?" the answer comes, "In my keeping night and day." Over the broken waves of life comes the golden glow: "He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." We shall see them again in that better country where the boatman with the silver oars takes us across the river that has no bridge, where the air is redolent with eternal spring, where we never grow old, never know pain, never know weariness, and

"Christ is not a memory but a presence, not a figure in time but a timeless figure."

where God shall wipe away all tears from our eyes. They have fought a good fight, finished their course, kept the faith, endured as seeing

him who is invisible, borne the testimony of a good conscience. Their robes have been made white in the blood of the Lamb, and for them all the trumpets have blown on the other side.

Because you live though out of sight and mind,
 I will, so help me God, live bravely too.

But there is more to Easter. It goes deeper. Easter is not only the discovery that Christ *lives*. What is even more important, it is the discovery that Christ *triumphs*. It takes out of life not simply the fear of death but the fear of defeat. It holds before us the guarantee not only of endless living but of victorious living.

What gladdened the disciples was not merely that Christ survived death but that he conquered death. It was not so much an event in the physical world as an event in the spiritual world. Easter is not the story of a resuscitation but the account of a resurrection.

If Christianity had ended in a cross, we should never have heard of it. If it offered nothing beyond Calvary, it would be a religion of despair. If Christ had died and remained in a grave, then what Mephistopheles said to Faust would be true: "The ultimate value of everything is nothing."

Easter changed a martyrdom into a triumph; it turned a disaster into a coronation. On Good Friday the world said "No"; on Easter Sunday,

God said "Yes." There is no grave deep enough, no seal imposing enough, no guard powerful enough, no stone heavy enough, to keep him in the grave. The world learned for the first time that hate, violence, greed, are not the most potent forces on earth. Calvary does not settle the issue nor close the book.

The political double-crossers who scourged our Lord did not speak the last word; they only wrote themselves into oblivion. The crafty men who tried to push him out of the world did not speak the last word; they only got themselves laughed at. The traitors who sold him short did not speak the last word; they only dug their own graves. It was true 2000 years ago. It is still true. That is why Easter is the essence of everything that makes life worth living. It means that truth is more powerful than error, that principle is more eternal than expedience, that giving is more divine than getting, that sharing is more lasting than saving.

That needs saying today. We live in a badly frightened world. We seem like people who walk on streets that have no foundation, who live in houses that do not shelter, who eat food that does not nourish. Life has become so complex and complicated that we have become entangled by our own ennui. Columns of smoke rising from the smudge pots of despair are hiding the stars. All meaning has gone out of life. Many have made themselves believe it doesn't matter whether

they gain or lose, sink or swim, rise or fall, live or die. Many believe what Clarence Darrow said to me one night: "Life is an unpleasant interruption of nothingness." A kind of irrationality rests upon our world. Issues seem confused. The age is full of misgivings, anxieties, and uncertainties. We have become fussy and panicky. We are slinking back into ugly moods, sour tempers, and bickering cynicism. Things seem to be getting out of hand. Despair is gnawing at the lute strings of life. Some are cynical, shrugging their shoulders and saying, "What's the use?" Many are already despairing of a new world before we have finished laying the foundations.

You will hear people say: "Good will is a wonderful thing, but it won't work; kindness is a supreme virtue, but don't expect anything to happen because of it; brotherhood is a golden dream, but only a dream; forgiveness is a hollow hope; hunger will always gnaw; pain will always prevail; disease will always ravage; ignorance will always have a toe hold; and the four horsemen of the Apocalypse will always ride.

To such an age comes the Easter Festival. We can look class hatred, racial bitterness, and crass secularism in the face and say: You can't win. Evil hasn't a ghost of a chance. In the long run of history, wrongdoing is a dead-end street. God is still God; Christ is still Christ; love is the most omnipotent thing in the world. Issues in which God has a stake may be deferred and post-

poned, but they cannot be defeated. History is coming out somewhere. History belongs to God. I am willing to believe that many things

"Truth . . . may be postponed but not conquered; deferred, but not defeated; defaced, but not effaced."

happening in this world today are not in accordance with the will of God, but nothing happening in this world today can defeat his will. What holds the universe together is not chemistry but spirituality, not blind chance but eternal purpose. We are held by a love that will not be defeated.

The fundamental question which every reformer, social worker, political leader, every sufferer for truth, must ask is this: Is it worth while; will anything come of it? The struggle for truth, freedom, justice, good will—has it a gambler's chance in this world? For all our struggling, we seem no painful inch to gain.

Here we are seeking to live in peace and good will with all mankind. We want no one's land, no one's territory. I know we say it blunderingly. Sometimes we blow hot, sometimes we blow cold. But in spite of everything and underneath everything we want to live, let live, help live. Yet all this is evil spoken of and willfully misinterpreted by some nations.

What is the answer? Patience. Lincoln was right. You can fool all

the people some of the time, and some of the people all the time, but you can't fool all the people all the time. One day when this insanity ends—as it will end—and the angels of their better selves get a chance, people will break through that Iron Curtain and welcome us in friendship. That may be difficult to believe, but it is infinitely more difficult to believe the only other possible alternative. On Easter you hear the ageless assurance: there is no evil powerful enough, nor hate bitter enough, to keep the things of Christ in the grave. Truth crushed to earth will rise again. It may be postponed, but not conquered; deferred, but not defeated; defaced, but not effaced. To the man who *thinks*, life is a comedy; to the man who *feels*, life is a tragedy; but to the man who *believes*, life is a victory. The moral ventures you make, the costly loyalties you endure, the unrequited love you suffer, the holy dreams you dream, are not in vain. Greed and hate are only illusions. At best they are like rockets displaying fantastic cascades of stars for the moment. But they soon fade and burn up.

Spires outlast spears; altars are more lasting than armament; freedom, truth, love, belong to the stuff of eternity. They are as invincible as light, as inviolable as sunbeams.

If we could lay hold of that assurance, turn it loose in the world, implement it in our time with courage, imagination, and vision, this bewildered age would have a

new birth of freedom. The Sermon on the Mount will outlast a blood purge. The Cross will outwit the hammer and sickle. Jesus Christ will outlive Karl Marx. Not Pontius Pilate, but Jesus, speaks the last word. A man is a poor Christian who does not feel the steadying power of this story in the pilgrimage through the year. Take heart! This is Easter! Jesus Christ triumphs!

He has sounded forth the trumpet that
shall never call retreat;
He is sifting out the hearts of men
before His judgment-seat:
Oh, be swift, my soul, to answer Him!

be jubilant, my feet!
Our God is marching on.

When you turn Easter loose in your life, you can write as though angels guided your hand, sing as though choirs invisible warbled in your soul. You can act as if you have nothing to lose; you can live as if nothing can "throw" you.

Over the tumult and tumbling of worlds, through the dilemmas and misgivings that crowd our lives and haunt our age, comes the deathless assurance, "Alleluia; for the Lord God omnipotent reigneth!"



Prejudice—No Cause for Pride

Ignorance is the mother of prejudice.

—JOHN BRIGHT

We are apt to be "down" on what we are not "up" on.

—FREDERICK B. HARRIS

The difference between a prejudice and a conviction is that you can explain a conviction without getting mad. —*Baptist Message*

Prejudice is a great time-saver. It enables you to form opinions without bothering to get the facts. —ROBERT QUILLEN

He who is not open to conviction is not qualified for discussion.

—RICHARD WHATELY

I tolerate with the utmost latitude the right of others to differ from me in opinion.

—THOMAS JEFFERSON



Chapel Annex

PICTURED above is the Chapel Annex Lounge at San Marcos Air Force Base, Texas. The lounge's one-ton air-conditioning unit is the gift of the General Protestant Adult Class. Its members helped construct the annex furnishings, building semicircular Sunday school tables, cabinets and shelves, end tables, and a pulpit stand. Three airmen made a serving counter. Wives sewed drapes. Below, Col. William F. Stewart, base



commander, is cutting a piece of plywood while Lieut. Col. Edwin H. Lear steadies the board. Together they built the annex altar.

Three chaplains stand behind the busy annex life here: J. A. Walker, who conceived the program; L. V. Kliever, who carried it through; and W. F. Ruschhaupt, who teaches the class named above.

Citizens of the World

by STRINGFELLOW BARR

This book merits headlines. Perhaps the most we can hope for it is that it will get into the hands—and mind and heart—of every American who is concerned with the present state of the world and our own uncomfortable position therein. It is a courageous, articulate, and constructive attempt of one farseeing American to help us to understand what our problems really are, and to look at some means by which they may perhaps be solved without recourse to a third world war.

Most of us know now that problems are not solved by war; and we are well able to guess the effects of another global conflict. It therefore seems to this reviewer that we are obligated, as Christian citizens of a nation that has accepted leadership in world affairs, to take a clear-eyed look at the situation in which we find ourselves and to examine carefully any honest proposal for an alternative to war. The author gives us the opportunity to do just this.

Stringfellow Barr sees the problems that confront us as primarily political and economic rather than military. In his fine preface Mr. Justice Douglas states that in his

opinion this is the correct approach—but he notes also that there is great resistance today to this view.

Aware of this resistance in American minds, and attributing it to lack of information and of ability to imagine circumstances so far removed from our own way of living, Mr. Barr presents a graphic picture of the hunger, misery, and oppression in which two thirds of the human race exist. These are the two billion non-Europeans in Asia, Africa, the Near East, and Latin America who, neither American nor Russian, constitute most of the “free world” which we propose to lead against the forces of Communism. Just as graphically does he delineate our postwar foreign policy, which he contends has completely bypassed these people, their interests, and consequently their comprehension. As a matter of fact, he says, our foreign policy as viewed through the eyes of our western European allies, as well as the eyes of non-Europeans whose aid we hope for, looks unappealing, unrealistic, and ineffective.

This is in part because our diagnosis of the world's ills has not reached beyond the symptom, which is Communism, to the disease, which is global poverty and oppres-

sion. Obsessed with fear of Communist Russia, our prescription has been chiefly military—weapons to contain Russia and Communism—whereas it should have been moral, political, and economic leadership of the world-wide struggle for prosperity, equality, and justice. "Nothing can stop this world-wide revolution. It can be guided by Communists—or by us if we can offer a better plan than Communism for getting where these people are determined to get. But shooting Communists will not stop it; destroying Russia will not stop it; . . . nor can we stop it by destroying Russia, her satellites, and every living Communist in the non-Communist world. So it is our move."

The author believes that the democratic system can secure the bread and justice which mankind is seeking, "but only if we use the democratic system aggressively and realistically and purposively to get them." This will demand the development of a positive and intelligible foreign policy built on a realistic concept of the world and on courageous adherence to our basic Amer-

ican ideals of freedom, equality, and justice. It does not mean that we should relinquish our armament program, but it does involve shifting our sights, shifting the political problem, and thereby shifting the military problem. "In the present state of the world," Mr. Barr notes, "it is not a question of swords or ploughshares; it is a question of finding the proper ratio between swords and ploughshares in order that the proportion may slowly shift toward more and more ploughshares, in order that the world revolution be guided instead of dammed."

World government seems to the author the ultimate solution to the world economic problem and the only real path to peace. He presents his case extremely well; but, wisely, he does not urge it for the present because he finds no common hopes, religious or political, to bind the peoples of the world together in our generation. Instead, he implores us to cease our bilateral bungling of what are problems of the human race and to place them where they rightly belong, in the hands of the United Nations. There, under international aegis and divorced from national self-interest, Mr. Barr would like to see established an International Development Authority patterned after the Tennessee Valley Authority and responsible for raising the living conditions of the underdeveloped areas of the world. On this level and through such a channel he thinks we may perhaps

PULPIT AND CHOIR
GOWNS
 WRITE FOR CATALOG THE BEST OF THEIR KIND
 WORKMANSHIP AND PERFECT FIT UNSURPASSED
BENTLEY & SIMON
 ESTABLISHED 1912
 7 W. 36 ST. NEW YORK 18, N.Y.



win the battle against hunger and thus against Communism. It will require of us greater imagination, greater resourcefulness, more mature political leadership—and more careful practice of the principles of Christianity—than we have hitherto demanded of ourselves. But that is the price of any promise of peace for citizens of the world community.

The religious implications of the problem posed in this book seem to this reader fundamental and pivotal. Fundamental, in that the heart of the problem is the dignity of man; pivotal, in that its solution hangs upon our capacity to envision the true meaning of the brotherhood of man and upon our willingness to strive to make that brotherhood a reality.

"He hath showed thee, O man, what is good," cried the Old Testament prophet; "and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" What, except to "love thy neighbor as thyself?"

Garden City, New York, Doubleday & Co., 1952. 225 pp. \$3.00.

Psychoanalysis and Religion

by ERICH FROMM

(Reviewed by Donald C. Beatty)

Dr. Fromm, in the Terry Lectures at Yale, discusses afresh the problem of the relation of religion and psychoanalysis. He develops his conviction that to set up alternatives of either irreconcilable opposition or

a complete identity of interest is fallacious.

When it comes to the critical question as to whether psychoanalysis is a threat to religion, he makes clear the eminently sensible point that it depends on what sort of psychoanalysis, and what sort of religion, is meant. He himself distinguishes between the psychoanalytic practice which is, as he says, "adjustment counseling"—a sort of amelioration of symptoms which may or may not lead to healthier, happier, more constructive living—and the "therapy of difficulties in living," where the aim is not primarily adjustment but "the optimal development of a person's potentialities and the realization of his individuality." It is this latter therapy—"the cure of the soul"—which has a religious function.

Fromm also distinguishes between the "authoritarian" and what he terms (perhaps unwisely because of the aura of meanings that have grown up about the word) the "humanistic" types of religion. He feels that the authoritarian, with its emphasis on power rather than moral or ethical excellence, is inferior to the "humanistic," which is based on relatedness, understanding, and love.

Unlike many writers who play down the importance of the standards accepted by the psychoanalyst, Dr. Fromm gives evidence that the "aim of the therapy" is directly related to the psychoanalyst's philosophy and his system of values. "If

one is prone to believe that adjustment to the social patterns is the paramount aim of life," one type of treatment will result. "If, on the other hand, one considers integrity, independence and the doing of work meaningful to the person as supreme values," a quite different course will be followed.

The reviewer's copy is a third printing of this book, which was originally published in 1950. The earlier reviews of the book have been widely diverse. They bring to mind the justice of an inscription written by Dr. Gerhardt Piers in an earlier book by the same author. In Fromm's *Escape from Freedom* the doctor wrote:

This is to a minister who thinks of his work as applied psychology (*Seel-sorge*) from a psychiatrist who thinks of his work as scientific ministry. Each will for a long time be a hateful view to the orthodox of neither school who cannot see God but with a beard or with a microscope.

New Haven, Yale University Press, 1950. \$2.50.

Christian Journalism for Today

Edited and Compiled
by BENJAMIN P. BROWNE

(Reviewed by
Chaplain James W. Carty, Jr.)

"The need of writers saturated with Christian ideals is vitally important in the wide fields of public opinion represented by newspapers and periodicals, by reporters, and

correspondents," says Dr. Browne.

Dr. Browne is executive director of the Division of Christian Publications, Board of Education and Publication of the American Baptist Convention. He has compiled and edited a resource book of 41 essays originally prepared as speeches at the annual Christian Writers and Editors Conferences from 1948 through 1951.

Concerned about the considerable decline of readership of religious publications in the past century, Dr. Browne lists ways whereby Christian writers can be trained. Among them are journalism courses, writers' conferences, and internship on periodicals.

Christian Journalism for Today attempts to show how an author may improve the quality of his fiction and nonfiction books and shorter pieces, poems, plays, curriculum materials, and television and radio scripts.

Contributors discuss the philosophy of Christian writing. Editor Paul Hutchinson of the *Christian Century* believes one aim of such journalism is a counterattack on secularism, materialism, and communism. He also recognizes the positive need of authors to be for something.

Dr. Lawrence E. Nelson conceives the Bible and other religious writings to be a literature of hope. Director of the division of languages and literature of the University of Redlands in California, Dr. Nelson points out that five of the 15 most-

sold books are religious in nature.

Ben Hibbs, editor of the *Saturday Evening Post*, expresses pleasure at the reader reception of religious articles and stories, and provides insight into operations at his magazine.

"Churches need to use the professional techniques; and . . . publicity budgets," according to Radio Network Representative T. W. Moore. He also contends that social application of the gospel warrants front-page press treatment. Moore interprets publicity opportunities in more comprehensive terms than local sermon announcements and advertisements.

Kenneth L. Wilson, managing editor of the *Christian Herald*, says persons are so hungry emotionally as to desire to be moved. "A writer is not so much a craftsman in words as a craftsman in moods." Around a personal angle his magazine often hangs a feature about a movement. An illustration: Jesse Bader and pancakes.

Margaret T. Applegarth points out that some 5,000 book titles have come from the rich illustrative resources of the Bible, and that many more original subjects can be discovered there.

James Wesley Ingles, author of novels and short stories and also college literature professor, analyzes religious fiction. Whereas Christian writing should ennoble life, he says, it may be realistic without turning to debasing naturalism.

Professor Ingles notes that novel-

ists have made enough fictional heroes out of perverts, alcoholics, adulterers, and heels. He suggests a remedy: Return to the good, brave, and strong type of hero.

Henry G. Weston Smith outlines some "Techniques for the Religious Columnist."

Poet Edith Lovejoy Pierce says one must experience the presence of God before writing poetical religious material, which she thinks can lead to "a revitalized apprehension of religious truth."

Violet Wood describes how she gathered resource material among dead and living sources for two of her books, one about Bible translators and one about a missionary.

Several excellent chapters consider different aspects of church school literature. Bishop Paul M. Lederach says, "Basically, the task of the curriculum writer is to be an interpreter." Dr. Glenn McRae explains the difficulties of writing material on assignment.

A compact, well-written book, *Christian Journalism for Today* should be of value to inexperienced writers. Moreover, the work will stimulate thought about the philosophy of, and needed future directions of, Christian writing.

Philadelphia, Judson Press, 1952. 252 pp. \$3.50.

Joyous Adventure

by DAVID A. MACLENNAN

The author of *Joyous Adventure* defines Christian preaching as an

effort "to indicate goals, point out some of the guideposts and show how we may find and follow Him who is the unfailing resource of wisdom, courage and joy." The twenty-two sermons are presented as attempts to achieve these objectives.

Readers who know Dr. David A. MacLennan as one of the great preachers of our day and as professor of preaching and pastoral care at the Divinity School of Yale University will open this book with great expectation. They will not be disappointed.

Sermon titles are appealing. Examples are "Good News for 'No-bodies,'" "Heartbreak Hill," "Present—Tense; Future—Perfect," "Can These Bones Live?" and "How to Be Popular with the Best People."

Here are sermons on great days and seasons of the Christian church—Bible Sunday, Christmastide, first Sunday after Christmas, Brotherhood Sunday, Lent, Confirmation, Palm Sunday, Good Friday, Easter, Whitsunday, Pentecost, Labor Day, World Communion, and Thanksgiving.

Basic Christianity of the first Christians (whom T. R. Glover describes as "absolutely fearless, always getting into trouble, and absurdly happy"), apt quotations, bits of well-chosen poetry, and human-interest stories are happily blended into this presentation of great truths.

Here is a book that illumines the

present with the light of history and human experience. The layman will understand the simple language, and the preacher will discover many usable ideas. All of us may find here ways in which we may more fully participate in the joyous adventure of a really Christian life.

New York, Harper & Bros., 1952. 192 pp. \$2.50.

Let Freedom Ring

This effective picture story of the conflict between freedom and Soviet totalitarianism was released November 1952 as "Department of State Publication 4443, General Foreign Policy Series 67."

Readable as a funny strip, it not only analyzes the problems we face but tells what has been done—and what must yet be done—to fight the threat of Communism.

We covet for every serviceman the chance to look at the pictures and read the text of this excellent 96-page booklet.

Washington, D.C., U.S. Government Printing Office, 1952. 96 pp. 50c.



Most of us are heretics because we cannot understand the full majesty of God. We are afraid of it. Just as a transformer steps down an electric current from a high to a low potential, so the Christian church has tried to step down the power of the gospel so we can handle it ourselves instead of being handled by it.

—RACHEL HENDERLITE

THOUGHT - STARTERS

A DEPARTMENT DEDICATED

TO "PRIMING THE PUMP"

The Healing Power of Suffering

Thornton Wilder, in one of his three-minute plays, tells of a man who stood one day by the pool of Bethesda waiting for the water to be troubled that he might be made whole. To him the angel came and said: "Stand back. Healing is not for you. Without your wound, where would your power be that sends your low voice trembling into the hearts of men? We ourselves, the very angels of God in heaven, cannot persuade the wretched and blundering children of earth as can one human being broken on the wheels of living. In love's service only wounded soldiers will do."

And so, as once more the man turned aside, still with his wound, another, who had been lame, came from the pool and, seeing him, stopped short. "Come home with me, I pray you," he said, his face clouding over as if remembering an ancient sorrow. "My son is lost in dark thoughts. I cannot understand him. Only you have ever lifted his mood. And my daughter, since her child died, sits in the



By DR. PAUL
SCHERER

shadow and will not listen to us. Come with me just an hour."

Is that what wounds are for? For healing and for peace?

The Cross—God's Strategy

The Cross is the only strategy God will underwrite. The ultimate fact of our religion is that we have to deal with a God like this—who doesn't think of himself, but of others; who won't push, but will die! And the ultimate fact about life is that when we quit dealing with life God's way, it quits holding together!

You'll always be told that it's too late. Always there's some emergency that makes it impossible to base our policy now on the right choice we should have made a year ago: we've always got to base it on the wrong choice we did make.

But sometime we've got to shoulder ourselves this task of redemption. The Christianity that's doomed to failure is the Christianity that always keeps topping short of it!

We are forever trying to borrow for an ideal tomorrow from the

falsehoods of yesterday, while from God's tomorrow we can borrow when we will the current events that alone will bring it!

Easter—God's Answer

H. B. Farmer has said that the cross of Jesus seems at first glance to be a great No written against him and against all he said:

"Blessed are the poor in spirit."

"He bearing his cross went forth."

"Blessed are the meek."

"They came to the place which is called The Skull."

"Blessed are the peacemakers."

"There they crucified him."

It reads like a thick black line drawn through everything he was, canceling it. Maybe it meant that Jesus was so thoroughly out of touch with reality that he couldn't win!

But here is Easter! And Easter is God's insistent Yes to man's peevish No! It means that Jesus was so inseparably one with whatever it is at the heart of Creation that both he and his Sermon could afford to be wiped out and yet win! It means that you can still drive great nails through his hands and feet and not nail him down! It means that evil institutions and evil customs do at last encounter a force that leaves them in splinters—that God has created and still maintains an order which human life, be it ever so strong, cannot defy! Men may cry Barabbas all they like; but theirs is never the last word! God in the

end says Christ, and says it unmistakably!

Easter's Vast Horizons

Christ did rise! That pushed out the horizons! And it would again if you wouldn't keep holding back.

Do you remember how it was four hundred years ago? How many voyagers set sail for rumored lands! Columbus among them. Braving distant winds and unknown shores, they came back with queer tales and fabled wealth; and nobody could get over it. The Renaissance broke, and the Reformation, flooding the stagnant life of Europe. Poetry, romance—and the world was young again!

It's what would happen now if you'd let this glory get its grip on you. It wasn't for the disciples, it isn't for us, to be grunting and gobbling round the trough, shoving and pushing for what we can get, cringing before anxiety, cowed by some petty sin, driven, beaten down.

The New Testament keeps looking from you to the resurrection story and back again—amazed to find you crouching behind any chance shelter you can dig up, being so prudent and judicious and safe. You weren't intended for these puny quarters where so many of us live. You were made for the wide and dangerous edge of things!

It's all right for people who haven't much view; it isn't for us who have our feet set this day in a large place, with the winds of Eternity blowing!

NEWS ROUNDUP

National Council Passes Milestone

Second General Assembly.—The nation's largest religious organization reached a second milestone at Denver the week of Dec. 7. Convening on the anniversary of Pearl Harbor, nearly 2000 Christians from virtually every state examined the instrument of church co-operation born at Cleveland in 1950. Throughout the four-day assembly the more than 500 delegates of the 29 American churches found that unity of purpose transcended their theological differences. Said Dr. Samuel McCrea Cavert, general secretary: "The unity which we seek is not for its own sake but for the sake of enabling the churches more truly to fulfill their mission in the world."

Greek Church joins National Council.—By unanimous vote the Greek Orthodox Church became the 30th communion (and the fifth Eastern Orthodox body) to be received into the Council. The church has more than a million members.

At a colorful evening service the banner of this church was added to those of the 29 charter members; and its ranking prelate in America, the Most Rev. Archbishop Michael, of New York, addressed the assembly.

The picture opposite shows Archbishop Michael chatting on a telecast with Dr. Ronald Bridges, executive director of the National Council's Broadcasting and Film Commission.



Assembly high lights.—Methodist Bishop William C. Martin, of the Dallas-Fort Worth Area, was elected president of the Council, succeeding the Rt. Rev. Henry Knox Sherrill, of New York.

The assembly voted that "the present application for membership from the International Council of Community Churches be held for consideration in the light of the criteria to be recommended by the General Board." Meanwhile, the community churches were invited to participate in the National Council in a consultative relationship, with six nonvoting representatives in

the General Assembly and one nonvoting representative in the General Board.

The committee on headquarters location recommended: that a major mid-west office be continued "to serve as a bridge toward the ultimate achievement of a strong interdenominational center in the heart of the nation which may become the future National Headquarters for the National Council"; that the Washington, D. C., office be continued and strengthened; that regional offices be continued in Atlanta and the Southwest and that there be careful study of the wisdom of establishing regional offices in certain other cities; that during the next decade New York City be continued as a temporary headquarters location.

The noonday services, led by Dr. Charles T. Leber, developed the program theme for 1953: "Christ Calls to Mission and Unity."

Mrs. Norman Vincent Peale led the afternoon devotions.

At an outstanding evening meeting Dr. James H. Robinson, noted Negro minister and author, said: "We need more missionaries in the crucial areas of food, health, labor, and youth leadership." Mr. Elfan Rees, of Geneva, said: "The churches in the front lines are not people coming from Europe to beg, but people who, because we were in the front lines, have learned the value of spiritual interdependence. We belong to one another." Dr. Otto Dibelius, bishop of Berlin and Brandenburg, said: "In the midst of all this hostility and poverty [in Germany's Eastern Zone] there is a generation growing up that knows what is at stake and is willing to be faithful to our Lord Jesus Christ—a generation whose watchword is, 'Here is the patience and the faith of the saints.'"

Chief of Air Force Chaplains Charles I. Carpenter delivered an address on young people in the armed forces which Bishop Sherrill called "the best I have ever heard on the subject." Pointing out that in 1951-52 there were 2,225,000 young Americans in colleges and universities and more than 3,700,000 in the armed forces, Carpenter declared: "We are the greatest educational institution in America today."

The greatest demonstration of solidarity came in the unanimous adoption of "A Letter to the Christian People of America." This 4000-word document is said to have "established a tradition that may add greatly to the influence the churches of the National Council exert in the affairs of the nation and the world." (NOTE.—You can obtain a printed copy of this letter by writing to Mr. Donald Bolles, Public Relations Office, The National Council of Churches, 297 Fourth Ave., New York 10, N. Y.)

"Back to God" Movement Grows

The American Legion is making news with its program to increase regular church attendance, family devotions, and the religious training of youth. Legion meetings—not always noted for piety—continue to implement the resolution adopted by the national convention at Miami in 1951 and recently called by a Baptist journal a "spiritual bill of rights."

February has been designated "Legion Go to Church Month." This date is set in memory of the four chaplains—Catholic, Jewish, and Protestant—who on Feb. 3, 1943, gave their life jackets to enlisted men and together went down with the U.S.S. "Dorchester" into the icy waters of the Atlantic.

With their effective slogan "The family that prays together stays together," the Legion is showering the nation with posters, post cards, letters, and billboards urging Americans to observe family prayers and *go to church*.

Sizoo Electrifies Church Leaders with Plea for More Chaplains

At a luncheon meeting at the Chaplains Memorial Building on Dec. 18, Dr. Joseph R. Sizoo gave powerful support to church leaders interested in recruitment of chaplains. Speaking to some fifty denominational leaders and the Chiefs of Chaplains, Dr. Sizoo reported on his month in Korea and Japan, where he visited the troops and conducted chaplains' retreats.

Alarmed that the Army is 200 chaplains short of its quota and that Navy and Air Force have comparable shortages, Dr. Sizoo declared: "If we fail to provide that ministry, or if the church at home makes no effort to send them, men and women in the armed forces will never forgive the church!"

(THE CHAPLAIN hopes to publish in full Dr. Sizoo's address in the next issue.)

Chaplains Reach Accord in Europe

A new spirit of understanding is noted in Europe as a result of the history-making Spiritual Life Conference held last May in Zeist, Holland. Originally planned for chaplains of the Allied Air Forces of Central Europe and enlarged at Eisenhower's request to include senior chaplains of the Armies, Navies, and Air Forces of all NATO countries, this conference adopted a document of resolutions that is the first such document to be signed jointly in Europe by Protestant and Roman Catholic clergymen in over 400 years.

The U. S. Air Force's Chief of Chaplains Carpenter says: "The general idea prevailed in the minds of many European chaplains that the administrative unity of the United States military chaplaincy was intimately associated with compromise of individual conscience relative to religious principles. A detailed presentation of the administrative functions of the United States military chaplaincy and the relationship between its chaplains and civilian church bodies cleared up this serious misconception to the satisfaction of all the participants of the Spiritual Life Conference."

Not only this interchange of thought, but much swapping of ideas and techniques, has borne fruit. The lasting result, says Carpenter, has been "a spirit of sensible co-operation and a bond of friendship and unity that had not existed previously."

N E W S B R I E F S

GENERAL

One hundred chaplains for the Korean armed forces are to be trained under the 1953 program of the National Christian Council of Korea. The program also includes a request to the United Nations Command for relief and reconstruction aid to Korean churches.

The Japanese pilot who led the attack on Pearl Harbor has come to this country to take missionary training for a year. He intends to return to Japan to preach throughout the country. He is Captain Mitsuo Fuchida, formerly of the Japanese Navy. Mr. Fuchida's conversion was



U.S. Navy Photograph

Joseph J. Tubbs (left), head of the Logistics Branch of the Navy Chaplains Division, displays the contents of the recently developed Worship Kits for Laymen now being furnished by the navy to ships and stations without chaplains. He points out the various recorded musical portions of the worship services to (left to right): Edward B. Harp, Jr., the new Chief of Navy Chaplains; Luther F. Gerhart, fleet chaplain of the Atlantic Fleet; and Joseph P. Mannion, assistant director of the Chaplains Division and a Catholic chaplain.

brought about by an American missionary.

The television news program "The Week in Religion" gained an estimated audience of more than 200,000 persons in some 60,000 homes during its first six months of continued presentation on the Du-Mont network. Catholic, Protestant, and Jewish groups provided the material for the three 20-minute sections into which the hour-long program is divided. The National Council of Churches' Broadcasting and Film Commission sponsors the Protestant section.

The Air Force's new chaplain trainees will get their theological and professional training entirely in recognized seminaries and will be subject to the discipline of their own denominations, according to an announcement by Chief of Air Force Chaplains Charles I. Carpenter.

Chaplain Carpenter said the Air Force will have no part in the trainees' professional education and will not contribute to the trainees' financial support, either by salary payments or by payment of tuition.

During a sixty-day inspection trip of chaplains and chapel facilities in overseas installations, **Ivan L. Bennett**, Chief of Army Chaplains, discovered many instances of charitable projects carried on by members of the American military forces. Troops in Pusan contributed more than \$30,000 for Korean hospitals



U.S. Army Photograph

Dr. Joseph R. Sizoo (left) and Bishop Richard C. Raines are greeted by Brig. Gen. Edward H. Lastayo (C/G, KBS) after the Protestant chaplains' retreat held in Pusan, Korea.

and orphanages in less than a year. At Camp Drake, Japan, some \$85,000 was raised for Japanese and Korean welfare work, and \$15,000 has already been collected for the \$100,000 Union Seminary Scholarship Fund started by the Tokyo Chapel Center in April. The list of projects could be extended to include one for most large military installations.

EDUCATION

Men of the 423rd Engineer Construction Battalion are helping to send a Japanese girl, Toshie Shiomi, to an American college. Miss Shiomi, who was brought to the battalion's attention by Chaplain Ralph M. Read, received an \$800 scholarship; but her total expenses for the coming year come to ap-



U.S. Air Force Photograph

Walter R. Anderson, "circuit riding" chaplain of the Japan Air Defense Force, receives well-wishes from these men of a JADF outpost after spending a day with them. The men are members of a radar detachment at an isolated spot in Japan, and the periodic visit of the chaplain is a high light in their life at the post.

proximately \$1400. So the 423rd has set a goal of \$600, which will be collected on paydays.

The proposed Christian College on Formosa now has the official approval of the educational authorities on the island. Such approval was necessary under a regulation forbidding the starting of any private schools. The United Board for Christian Colleges in China will proceed with its plans and will develop a responsible local group on Formosa.

A new translation of the Japanese Bible into modern Japanese is being prepared by a revision committee in Tokyo. The work is being subsidized by the British and Foreign Bible Society in conjunction with the American Bible Society. The present version of the Japanese Bible dates from 1887, and its text is in classical Japanese.

ANNOUNCEMENTS

The Council of Bishops of the Methodist Church is inviting Methodists from all parts of the world to gather in Philadelphia, Pa., in June of 1953 to mark the 250th anniversary of the birth in England of John Wesley, founder of Methodism. The Philadelphia celebration will be part of a nationwide "year of evangelism" to be carried on by the denomination.

"One Great Hour of Sharing," the nationwide and interdenominational appeal made each year for overseas relief, rehabilitation, and reconstruction through the Christian churches, was observed in 1953 on Sunday, March 8. The "Hour," which is under the auspices of the National Council of Churches, was observed in radio and television programs.

PERSONALITIES

Robert S. Laubach, on leave from the Committee on World Literacy and Christian Literature, has been appointed to the religious journalism faculty of the School of

Journalism, Syracuse University. Mr. Laubach is the son of Dr. Frank Laubach, noted literacy expert.

Luther A. Gotwald, former executive secretary of the Lutheran Board of Foreign Missions, has been appointed executive secretary of the Division of Foreign Missions of the National Council of Churches. Dr. Gotwald succeeds Dr. Fred Field Goodsell, who is retiring after serving as head of the division since the Council began its work on January 1, 1951.

Daishiro Hidaka, former vice-minister of the Department of Edu-

cation of the Japanese government, has accepted the International Christian University's invitation to be dean of the Graduate School of Education and professor of educational administration.

Methodist Bishop Hyunki Leu, of Korea, reports that the Christian churches are flourishing despite the widespread destruction. He points out that although a million homes have been destroyed, two million lives wiped out, and seventy-five per cent of the churches damaged, Methodist churches have increased in number by more than fifty per cent.

Marine Corporal John A. Buxton (left) and Chaplain A. D. Prickett of the First Marine Division distribute clothing to the children of Nam-Buk Orphanage at Seoul. The clothing was sent by Mrs. Buxton. (U.S. Marine Corps Photograph)





U.S. Navy Photograph

Five Protestant navy chaplains gathered at the Naval Base Officers' Club for a conference with Dr. Alfred Carpenter, director of the Southern Baptist Chaplains' Commission, on his annual visit to the Tidewater area. Standing left to right are: J. T. Dearing of FaetuLant; H. T. Connolly of the Naval Hospital; Raymond Morgan of the Naval Base Receiving Station; and O. J. Harris of ServLant staff. Chaplain L. W. Meachum of PhilLant staff is seated beside Dr. Carpenter.

Charles W. Ranson, general secretary of the International Missionary Council, has been awarded the honorary degree of doctor of theology by the University of Kiel, Germany, for work in the field of world missions.

Dr. Ranson, a former Methodist minister in Ireland, has been a visiting lecturer at Drew University and at Princeton Theological Seminary and delivered the Earl Lectures at the Pacific School of Religion, Berkeley, California, in February.

Franklin Clark Fry, vice-chairman of the Central Committee of the World Council of Churches and vice-chairman of the Confer-

ence of U.S.A. Member Churches of the Council, has been re-elected to his fifth successive two-year term as president of the United Lutheran Church.

Declaring that he had "never seen a more dedicated group of ministers, priests, and rabbis," **Dr. Joseph R. Sizoo**, former president of the New Brunswick Theological Seminary and now faculty member of the George Washington University, Washington, D.C., expressed high praise for the military chaplains and the men they serve. Dr. Sizoo's opinion was based on a trip to the Far East, where he conducted retreats for Protestant chaplains.

CHAPLAINS

Edward B. Harp, Jr., navy chaplain for over twenty-three years and member of the Evangelical and Reformed Church, has assumed duties as Chief of Chaplains of the Navy and Assistant Chief of Naval Personnel, succeeding Chaplain Stanton W. Salisbury, who retired February 1.

John E. Batterson, formerly with the Military Personnel Division, Office Chief of Army Chaplains, has been assigned to the Joint American Military Mission at Ankara, Turkey. Before this assignment Chaplain Batterson served as assistant Eighth Army chaplain in Korea and administrative assistant in the Office of the Far East Command Chaplain.

Edward M. Mize succeeded Chaplain Batterson in the Office Chief of Army Chaplains.

Mitchell W. Phillips, formerly Third Corps chaplain at Fort MacArthur, Calif., has been assigned as chaplain for Headquarters Third Army, Fort McPherson, Ga.

William J. Reiss, chief of the Administrative Division, Office Chief of Army Chaplains, has been assigned to Headquarters U.S. Army Caribbean, Fort Amador, Canal Zone, where he will assume the duties of supervisory chaplain for the army's program of religious

worship and character guidance for military personnel in the Caribbean area.

William W. Sissel, chaplain with the Fifth Air Force Headquarters staff, received the Legion of Merit Medal for meritorious and distinguished service in carrying out his duties in Korea.

Alva J. Brasted, former Chief of Army Chaplains (1933-37), has been serving as a volunteer chaplain, pastor, and interim pastor in Washington, D.C., and Virginia since his retirement.

Jesse M. Ashcraft, naval aviator in World War II, is one of the few active chaplains wearing aviator's wings as part of their uniform. Chaplain Ashcraft, who was too young to enter the Chaplain Corps when called for duty in World War II, says he knows of only two other chaplains who were naval aviators.



U.S. Marine Corps Photograph

Marines listen intently during Protestant services held near the battle front in Korea.

YOU ARE INVITED • Coming Events of Interest to Chaplains

Events are listed by time, place, name, and address for obtaining information

- Apr. 16-23: Minneapolis, Minn.; **IHDAHAPI Recreation Leaders Lab**; Box 491, Minneapolis
- Apr. 22-24: Wilkes-Barre, Pa.; **East Pennsylvania Conference (EUB)**; W. A. Loesch, 109 Dana St., Wilkes-Barre
- May 6-8: St. Petersburg, Fla.; **Florida Conference (EUB)**; H. D. Oeschger, 2755 Dartmouth Ave., St. Petersburg
- May 13-17: Plentywood, Mont.; **Montana Conference (EUB)**; Robert Dunn, Plentywood
- May 13-17: Detroit, Mich.; **Michigan Conference (EUB)**; Trinity Church, Detroit, Mich.
- May 16-19: Colorado Springs, Colo.; **American Baptist Chaplains' Retreat**; Servicemen's Dept., 164 5th Ave., New York 10
- May 19-22: Loveland, Colo.; **Rocky Mountain Conference (EUB)**; H. H. Dockter, Loveland
- May 20-25: Denver, Colo.; **American Baptist Convention**; Servicemen's Dept., 164 5th Ave., New York 10
- May 21-23: Pawtucket, R.I.; **New England Conference (EUB)**; F. Hallowell, 12 Albert St., Pawtucket, R.I.
- May 28-June 3: Minneapolis, Minn.; **General Assembly, Presbyterian USA**; Witherspoon Bldg., Philadelphia
- June 2-4: Great Lakes, Ill.; **Military Chaplains Assn. Convention**; 1710 Connecticut, NW., Washington, D.C.
- June 4-8: Pella, Iowa; **General Synod, Reformed Church in America**; 156 5th Ave., New York 10
- June 4-11: Montreat, N.C.; **General Assembly, Presbyterian US**; Henry Grady Bldg., Atlanta, Ga.
- June 8-10: Boston, Mass.; **Annual Meeting of the Mother Church**; First Church of Christ, Scientist, Boston
- June 10-14: San Diego, Calif.; **California Conference (EUB)**; Jack Fix, 306 Robinson St., San Diego, Calif.
- June 15-21: Anderson, Ind.; **Annual Convocation, Church of God**; Anderson
- June 16-21: Colorado Springs, Colo.; **Annual Conference, Church of the Brethren**; Anderson, Ind.
- June 17-20: Callaway, Neb.; **Nebraska Conference (EUB)**; V. P. Schroeder, Callaway, Neb.
- June 17-24: **General Synod, E & R Church**; 1505 Race St., Philadelphia
- June 18-21: Oneida, N. Y.; **New York Conference (EUB)**; D. B. McCleery, 207 N. Kake St., Oneida
- June 22-25: Naperville, Ill.; **Illinois Conference (EUB)**; Paul Washburn, 105 E. Benton Ave., Naperville
- June 22-27: Denver, Colo.; **Christian Endeavor Convention**; 1201 E. Broad St., Columbus, Ohio
- June 22-28: Paynesville, Minn.; **Summer Assembly (EUB)**; Koronis Assembly Grounds, Paynesville
- June 22-28: Round Rock, Texas; **Summer Assembly (EUB)**; Lutheran Camp Ground, Round Rock
- June 24-28: Boston, Mass.; **Boston Freedom Conference**; Augustana Luther League, 2445 Park Ave., Minneapolis, Minn.
- June 28-July 3: Kings Mountain, N. C.; **Southeast Training Conference, UCYM**; 79 E. Adams St., Chicago, Ill.
- June 27-July 4: Green Lake, Wis.; **Christian Writers and Editors Conference**; American Baptist Convention, 1703 Chestnut St., Philadelphia 3
- June 30-July 3: Lafayette, Ind.; **National Conference, E & R Church**; 1505 Race St., Philadelphia 2



